

UNITY

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Ten Weeks, Ten Cents.—UNITY will be sent to any address not now on our list ten weeks for ten cents. Subscribers are requested to show this offer to their friends. Postoffice mission workers may order as many extra copies as they can use at this rate.

Editorial.

HESTER M. POOLE contributes an article to the *Union Signal* on "Nutrition versus Stimulation," which are too often confounded in people's minds. Setting aside the question of the use of fermented liquors Mrs. Poole shows that many foods, praised for nutritive qualities, are only of a stimulating nature, which impart deceptive and short-lived strength. The careful observer of dietetic rules will seek to distinguish between foods that are mainly nutritive and those that are almost wholly stimulating in their character. All nutritive food is to a degree stimulating, but the reverse is not true. Nature has played us no tricks here, we are told; the trouble comes from the "artifices and complexities" introduced by man. The moralist would find a higher application possible in the food on which the mind and spirit subsist, of the truths here laid down, but the lower and more practical one is timely and worth heeding.

WHATEVER the political sympathies of our readers, and they are doubtless various, all must admit that the present secretary of state, Mr. Blaine, has by his recent bold and unexpected stand on the tariff question become the most impressive figure in modern American politics. The leader of the protectionists, has, by the advocacy of what on all hands must be regarded as a compromise measure, the Reciprocity scheme, won much honest

praise from the tariff reformers, and among the more sanguine aroused large expectations. It is plain, however, that Mr. Blaine's plan of commercial interchange with our South American neighbor is not intended to serve the interests of tariff reform so much as to further the work of the Pan-American congress; but whatever his motive the effects of this sudden change of policy will, in the minds of the tariff reformers, go far to strengthen the principle for which they are laboring. The incidental help received from one of the secretary's known position and ability will be worth more to their cause than the open assistance of friends. Though opinion may differ as to Mr. Blaine's political merits, this last action of his will go far to confirm the popular admiration of his talents. He is, if not the greatest, the most brilliant of to-day's public men.

MR. HOWELLS does not believe in anonymous journalism, and thinks it would be a wholesome revolution in newspaper practice, if every article, including editorial matter and interviews, were signed with the writer's name. We speak of a man known to be connected with some newspaper as the *Times* or *Herald* representative, but as a matter of fact no man, whatever his calling, can represent anything but himself. Mr. Howells speaks on this subject with unmistakable plainness, saying that "Journalistic entity is a baleful fiction, a mask which ought to be torn from the features of the Browns, Joneses, Robinsons who usually wear it. No danger would attend these champions of the common good in a free state, if their visors were lifted, beyond what attends each of us in our every-day affairs, which we conduct in person with a due regard to law and the decencies of society. These forbid us to injure others or to affront them by insolent or arrogant behavior such as we witness every day in anonymous journalism."

READERS of the *Atlantic* will remember the zest and profit with which they followed a discussion in that magazine, as far back as 1880, between Prof. William James, on the one side, and Prof. Grant Allen and John Fiske on the other. The discussion was precipitated by an article from Mr. James entitled, "Great Men, Great Thoughts and the Environment," in which he attacked the Spencerians' idea on the place and value of the principle of environment in individual character. *The Open Court* publishes, in its issue of August 7, Mr. James' rejoinder to his critics, which the *Atlantic* declined to print. The letter does not deny the effect of circumstances on the formation of character, but he points out that certain great men in history have formed very potent factors in that web of human affairs which constitutes other men's environment. "Did not Napoleon," he asks, "while he lasted, form an environment to all Europe?" As Mr. James says, the quarrel between sociology and hero-worship will always be going on, in one form or another.

THE execution of William Kemmler at Auburn by electricity on August 6 is the subject of widely varying opinions among electricians and physicians. Among the first, Mr. H. P.

Brown, of New York, who made the experiments and took charge of the dynamo, is positive that the convicted murderer died a painless and instantaneous death, while on the other hand the officials of the Westinghouse company in Philadelphia made haste to protest against the brutality of the whole affair. Dr. Southwick, the father of the new system, could not conceal his sense of triumph, exclaiming after the current had been detached: "There is the culmination of ten years' work. We live in a higher civilization from this day." But immediately, in ghastly rebuke of this sophism, a cry was heard from the bound figure in the chair, and the "higher civilization" to be ushered in by such means, was retarded by the final sickening scenes of the execution, with which our readers are familiar. We would not assume to differ from the instructed in matters of this kind. Electricity may be a more refined means of public execution than the hangman's rope, but in the eyes of those who see in capital punishment only a remnant of the original, savage methods of the race—employed with some excuse when physical force was the measure of right as of might—it is difficult to pronounce one process more civilized than another where the entire principle and object are so barbarous. How absurd the thought that in the present day of human advancement society needs to protect itself against even such men as Kemmler by procuring their violent death! What a confession of weakness are our laws of capital punishment! But slowly public sentiment is growing in favor of their abolition. The Kemmler execution will do much to hasten this growth. In the discussion of the best methods of legal murder the public conscience will be aroused to the knowledge that no murder is legal, that the rule of animal force is over, that society can protect itself without resorting to a new crime on its own part.

Editorial Correspondence.

DEAR UNITY:

It is not best to pursue vacation experiences into type, but a month of release from programmes and pointers leaves a deposit so rich and helpful that one grows unhappy in the thought that it can not be passed around and shared.

It was good to be at the dedication of the Mabel Tainter Building in Menomonee. The munificence of the man whose gift it was has left a fine problem a little nearer the solution. He has done with lavish money what it will be the triumph of some society to secure by self-sacrifice and with limited means. The sumptuousness of that building is a delight to the eye and a credit to the donor, but the essential thing in it is the many-sided humanities and amenities that are provided for. These must be realized in most places with plainer walls and simpler treatment. The coming Church can not do without the activities suggested by the Tainter Building, and UNITY readers will wait with anxious interest to see how this building works.

Three or four days of life on the margin of the great National Educational Association that convened this year at St. Paul, to its delight and

overflow, did not leave as inspiring an impression upon a layman's mind as might be expected. The splendid crowd of jolly, well-kept looking men, of tired and nerve-draggled women, bespoke a not thoroughly well-adjusted system. The key-note of the whole Association did not seem to be pitched high enough. The Association was tangled in its own ropes. Questions of methods were in the ascendancy, and the atmosphere seemed to be that of complacent conservatism so far as the discovery and expression of new phases of truth were concerned. No great bugle notes in social, or any other science, were sounded. Prof. Winchell was there to plead for a recognition of geological studies in the Public School—as though the weight of sentiment was against him and geology still a science to be apologized for. The last, and to my mind the most menacing of all the combines of capital,—the recent pooling of the interests of the leading school-book publishers of the country—which seems to be a trust in everything but name and technical form, went, so far as we know, without a public rebuke, or much private anxiety or indignation, except among a limited circle of gentlemen in the corridors of the hotels. Was it because the hush power of money and the subtle, unconscious logic of prosperity helped make silence there, as in so many other situations?

The metaphysicians, under the lead of W. T. Harris, seemed to have the floor, as against the New Education represented by G. Stanley Hall, Prof. MacAllister, and other advocates of the scientific method. Perhaps the most subtle and brilliant bit of destructive criticism executed for a long time in this country was found in Prof. Harris' tilt against Madam Jacobi's "Notes on the Education of a Child." I have not read the book; but I now want to see it and think I shall like it, at least I hope the author, who was not there to speak for herself, will continue to take notes.

It was worth while, even in vacation time, to go to St. Paul to see as well as to hear the great Archbishop Ireland, of the Catholic church, address the immense audience of representative republicans, which equally deserves the word great, on Compulsory Education and Parochial Schools. His words were worthy the notable occasion, and I fail to see wherein he was not mostly right.

The chief thing is to educate the child. Is it not safe to leave the manner and the language in which that education is to be pursued to the conscience, and perchance the prejudices of the parent? The parochial schools must be beaten by mere excellence in our public schools; we must "criticise them by creation." Meanwhile it becomes democracy to be patient with people's religious superstitions and sensitive for the honor and freedom of the conscience of the other man. We must not forget the rights of the minority. The United States must be hospitable as to people's rights. The archbishop's appeal to orthodox Protestant sympathies and prejudices was not only ingenious, but prophetic. If the United States Government is to be made technically "Christian," and planted, as he said, on "God and Jesus Christ," it is high time that Protestant orthodoxy and the Catholic

church should forget their differences, and unite their forces in opposition to what the good bishop called "the forces of free thought and infidelity." This prelate is a believer in the public schools, is an ardent republican, and a devoted patriot; but he would gild the gold, and would add to "Truth, Righteousness and Love," that "faith in God and discipleship to Jesus Christ" which it is presumably possible to lose, while the former are retained; or which the former principles are not adequate to protect and maintain. The protection of religion which he and his fellow alarmists who are afraid that God will pass out of the hearts, thoughts and lives of men, unless guarded by resolutions and enforced by legislations, recalls Emerson's commiseration of the men who thought "Poor God, and no one to help him;" and suggests also the Presbyterian shepherd, the sole minister of a little fishing island, a mere rocky point, off the coast of Scotland, who prayed for the well-being of "the inhabitants of this land and all the adjoining isles."

Three hundred and fifty miles for "Jess" and me, brought glimpses of landscape in human nature, as well as in nature, too inspiring to be transcribed. The poorhouse where the dependent grandmothers enjoyed rocking-chairs, pretty little rag-carpeted rooms, and where the "hopelessly insane," abandoned to their fate by the professional experts of the bigger asylum, were changed by the quiet, mother-like touch of a matronly hand, heart and, what is more important, *head*, into self-managing assistants on the farm and in the house, is to be found on the county farm of Sauk County. This farm will repay closer study, and deserves attention.

The State's Prison at Waupun let me out on parole after three hours' study with the chaplain, who found "that certain kinds of preaching" made the men worse, and that it was useless to wield the terrors of another world over those who had not yet learned to appreciate the inexorable penalties of this world. Here the "silent system" prevails, and all the inmates are employes of a well-known boot and shoe house of Chicago whose firm name appears over the main doors in all the shops. All that can be said in favor of this system of farming out convict labor at so much *per diem*, can probably be said concerning this prison. Wisconsin has probably put this method to its best.

Way up in the woods and sands of Marquette County I found three zealous young men working every night and oftentimes during the day, trying to persuade goodly crowds of tired harvest "hands" gathered in their tent, that Saturday was the only good and acceptable day of worship to the Lord, and that Jesus may be expected any day, coming in a cloudy chariot, to judge the world. Why did the people come to listen, night after night, to this logic that did not seem to persuade them, and wanting in all the elements of eloquence save the one mighty element of sincerity? If these young men could do it for this husky fragment of a mediæval theology, what might not be done with the same method, but with more intelligence and "sweet reasonableness" for the living gospel of character, fitted into the thoughts and needs of the nineteenth century?

Of the Wisconsin Unitarians and Unitarianism which I found without design during my tramp, I will speak at another time, for the end is not yet.

J. LL. J.

Hillside, Wis., Aug. 6, 1890.

WHERE it is a duty to worship the sun it is pretty sure to be a crime to examine the laws of heat.—John Morley.

The New Type of Man.

We all agree easily to the doctrine of evolution and have much to say about it. But we are too apt to use it merely on the mechanical and physical side. So far as it is true on this side, it is also a parable towards moral and spiritual facts.

We may illustrate our meaning in a single and very important point. The process of evolution is not only a movement of growth, in which case it might be a dull and monotonous story, but it consists also in the appearance of successive new grades and types of life. The changes are often marvelous and startling. They may indeed have been slowly prepared, but when nature is ready, they come with suddenness, like fresh creations. Thus, the change in the seed is slow and hardly visible perhaps, while it is preparing to sprout, but there is a moment when the husk seems to be violently broken through by the growing life. It is seemingly another era of the life when the tiny plant gets its head above ground, and the green leaf appears. Again, after a somewhat uniform development one is surprised by the flower, like the leaf, but unlike and fitted to new functions. The ripe fruit is still another fresh wonder to one who might be for the first time watching plant life grow.

Animal life is equally rich in these transformations of the process of growth. It is a sudden thing, as well as the result of a gradual growth, when the butterfly bursts out of the chrysalis. Every birth thus comes like a miracle. It is in growth as it is in the changes and phases of the natural elements. The leap from the liquid state to the gaseous, or from the liquid to the solid—from water to steam, or to ice—is instantaneous. There appear suddenly new powers and properties, as if you had a new element. No miracle could be more wonderful or startling. The appearance of new types and species of life from time to time throughout the vast geological record is in accordance with the same natural analogy.

The rule still seems to be that when all favoring conditions are right for the new species, then it comes as a fresh creation. It seems to come of a sudden. It may grow and spread very fast, as young things often will. It may be very unlike, as well as somewhat like, that out of which, through changed conditions, it had proceeded. Why must you trace missing links of slow and gradual connection between the old and the new? Does any one imagine, for instance, that the true doctrine of evolution insists on finding, through millions of years, a succession of more and more human-like apes, leading up to a wearisome procession of ape-like races of men, each only imperceptibly better than the last?

This is not the method of nature. When nature had got ready for man she was quite capable, as in so many other instances, of giving her world a surprise, and presenting a creature like, but in all higher qualities unlike, any supposable form of physical ancestor. The difference in intensity, that we see in every generation, marking off genius from ordinary human capacity, is only a hint of what nature can do whenever she raises the temperature of her elements.

You may thus believe completely in the doctrine of evolution, and, so far from holding a stupid and unnatural notion of tedious and unbroken periods of hardly perceptible change, your imagination may more correctly witness great eras of transformation, as when, after weary weather, clouds break and the glory of light pours through. You need not think of the first men as so many brutes, but you can easily imagine, as among children to-day, gleams of precocious intellect,

and at least, individuals who already had bright thoughts and asked curious questions of the world where they found themselves at home. Suppose merely that nature had, by one of her miracles, brought to birth a race of quadruple average brain power above anything heretofore existing. Who shall say that this new intensity would not mean quite new powers of consciousness; that whereas, hitherto, mere animals, with only fleeting consciousness, could not catch the thoughts of the infinite, here had come a type of quickened consciousness, capable of making itself at home anywhere in God's universe. For heightened intensity always involves the setting in of a new tide of vital possibilities.

Let us now carry over this law to the growth of the moral life. Let the race, still somewhat close to the earth and handicapped with its more brutal antecedents, grow to the point where the need begins to press for a higher and more spiritual form of humanity. It is time that man shall outgrow selfishness and animalism, as though the growing plant were ready to lift its head out of the earth and into the air and light. What now will the wonder-working nature do? Will she consume a myriad years slowly to evolve her new moral type, merely making each generation imperceptibly less brutal and selfish?

No! That is not the divine method. It is only needful through increased pressure of urgency to raise the temperature or intensity. She will give us a man or type of men of quickened insight. There had been love before. Raise the power of the love and it straightway puts out new flowers and becomes like a fresh species in richness.

The appearance of Jesus is thus on the one side quite natural and by evolution and thoroughly human. On the other hand it is of the nature of a surprise, like a miracle. The keen consciousness of a divine world and of a deathless quality, the insight of a large and disinterested love, the courage and faith in the victorious Right, mark off this man as unlike common men. A world of men of this type, which we will call the Christ type, would be more unlike average human nature, than average men are unlike brutes. And yet the new type rises distinctly out of the ranks of men. There have already been approaches made to this very type, if not sporadic instances of it. There have been a vast number of cases of men who in the more sublime, that is the more intense moments of their lives, had risen to it. But now for the first time nature is fully ready to encourage and perpetuate the higher order of man. The old average kind of half-brutal man, permitted to be selfish, is coming to be recognized as outgrown, worthless and presently bad. Very surely nature is coming to put the pressure upon her children, as though to say, "You must conform to the new type or perish. Life lies that way, but death the other way."

This aspect of evolution has been too much overlooked. It has been assumed that a man had only slowly to grow a little better, but it has been implicitly denied that one had any important change or transformation to pass through. On the contrary the doctrine of Evolution distinctly teaches the fact of such change. The need is not that men should grow a little less selfish. The true need is that men should rise by the new summer heat of the world to the point where love shall outgrow the selfishness; where man, who has hitherto been characterized as an egotist, shall, after the fashion of Jesus, be characterized as noble and loving instead. He becomes, as with Paul, a new creature. This is not merely a need. The process is a fact. It follows definite laws.

It has relation to the moral attitude of each person, whether towards the light or away from it. It has close relation to the spiritual atmosphere in which a man lives, whether in low and unworthy company and pursuits chilling to the life, or in noble and inspiring company. But the difference of the type from the old average humanity, self-centered, plotting and competing for gain, to the new type, giving itself for Truth, Duty or Love, is by as unmistakable a grade as any specific difference in the world.

It ought finally to be said that this truth carries great hope and incitement with it. It is a shame that it should be left out of liberal preaching. For nothing is more disheartening than to feel the load of one's selfish nature, and only to be told that, if we will become a little less selfish, we may be a little less wretched. But it is a stir to the life to be told the truth, that our growth as men goes to a point, and must go to that point if we grow, where, as when the water turns to invisible steam, so a new and higher power of love possesses us, and our life takes on the essential qualities of the divine humanity. Here is a gospel to preach where before there was no gospel. And the beauty of it is, as with all true things, that it is in the line of all the analogies of the world; it is rich with all manner of beautiful illustrations, some strange and new, others old and familiar. Moreover it carries the inquiring mind of man up toward some worthy purpose, and gives the mystery of life a divine significance. For that the whole creation should travail and groan together for nothing, would mean a world of chaos and no universe at all; but when the creation groans and travails together for "the manifestation of the sons of God," the mind rests content, as with the fact of order and unity.

C. F. D.

Men and Things.

PROF. DRUMMOND's sermon on "The Greatest Thing in the World" has had a circulation much larger than that of most popular novels. Within a few weeks 120,000 copies in English have been circulated, and it has been issued in several languages.

THE re-election of the entire lesson committee, by the International Sunday-school convention at Pittsburg, set the seal of its approval on the system of Bible study which has now been pursued for more than seventeen years by most of the Sunday-schools of the United States and British Provinces, and by many in Europe and other parts of the world.

A WRITER on "The Study of Ethics at Oxford," in the last number of the *Ethical Record*, speaks of the influence and example of Green, which he says have contributed to bring about a striking phenomenon at that seat of grey and honored wisdom, viz.: an interest in social questions. Green's public life, as well as his teaching, contributed to this end. He was intimately associated with Arthur Toynbee. It is a hopeful sign when the work of the professed metaphysicians takes so practical a turn as this.

WE learn from the *Advance* that Sir Edwin Arnold recently read to a large audience in Tokio from his new poem, "The Light of the World." A critic speaks of it in terms of high praise. It puts Christianity before Christians, he says, in a new light, the light of the accumulated wisdom of the East. Special mention is made of the characterization of Pontius Pilate. The poem is to be first published in the United States, and one of the two greatest living American poets will write in lines here and there in order to secure a copyright.

A WRITER giving an account of the Toynbee Hall enterprise on Halsted street, in charge of Miss Addams and Miss Starr, says that Saturday evening is the grand Italian gathering. As the vicinity is one largely peopled by the sons of Rome, this is the largest of all the evening entertainments. They come, old men and young, peasant women and cantadines, little toddling children, and babes in arms. It is a very jolly, happy, boisterous crowd. Italian is the only language spoken, and that runs rife! The music is Italian all over. On Monday evenings there is a French club, largely made up of the French-Canadian element, at which nothing but French is spoken.

CHARACTER is a perfectly educated will.—Novalis.

Contributed and Selected.

Quatrains.

DOUBT.

Amidst the strife of schools and storm of doubt,
What certain voice sounds clear above the din?
Ask not, nor seek thy guidance from without;
But catch the still small voice that speaks within.

TRUTH.

Oft cold and colorless seems Truth when first she's seen,
Like winter trees against a wan and cheerless sky;
But later she will surely put forth Spring's bright green,
And the rapt soul will praise her grace and majesty.

DEJECTION.

The mind has winter moods like Nature's self,
When all the world seems shriveled up and dark;
'Tis wisdom then to wait another Spring,
When earth expands, and sunward mounts the lark.

JOY.

Perplexed and sad I sought the vernal woods,
And there a thrush sang under Joy's sweet spell:
Then in me spoke the Joy which through him sang;—
"I live in the world's heart, and all is well."

P. C.

Our Relations with the Unseen.

IN OLD AGE.

There is a strange contrast between what we call the beginning and the ending of this life of ours: youth, strong and beautiful in bodily form and vigor, all its senses and faculties running up, bounding forward on the rising tide of life, eager and hopeful to possess the world; old age, weak and shrunken, tottering toward the end, senses dulled, faculties fading out, wearied, glad to let the world go if only rest may be found.

Outwardly, old age looks like a weary, melancholy ending to what promised so much of joy and good in the beginning. Does nature deceive and cheat us? Are youthful hope and love only illusions? What do old age and decay do for us and ours? As we outgrow our blindness and ignorance we may learn to see and know that old age is stronger, more beautiful and hopeful in all the eternal realities of being than ever youth can be. Does decay run all through our organism and life, pulling them down to death and nothingness as we grow old? Can science give us any hint or help in regard to this matter? The scientist tells us that our bodies are constituted of many degrees, or kinds of matter, some visible to us, but by far the greater part invisible, because too subtle or ethereal for our own organs of sense to grasp. Thus the tree, the flower, the bird, the form of our friend; all these as seen by us, are only the rude framework, or skeleton form, on and about which a finer, more perfect body, or organism of ethereal matter rests, all invisible to us, because constituted of that degree of matter which is above our present seeing, so that we have a kind of two-fold organism. Both parts or degrees act together in this life, though we are conscious only of the coarser framework; conscious life for us in the higher, the ethereal part of our organism being above our present comprehension, to be known in full only as we awaken to the next higher degree of being. Keeping this in mind, we may discover more fully what old age and decay mean for rock, tree and man alike. Will not nature help us a little just here? Surely she will not be dumb and moveless when we cry and reach for some word and help to know and live, since she has awakened the spirit to cry and reach. Everything is growing, decaying and dying. If we can discover the law

and meaning of nature in the simplest thing or creature, we may know nature's law and meaning for all forms and life. I pick up a chrysalis, turn it over in my hand. It appears a dead thing: a little while ago it was full of hungry life. I look more deeply within the dying case and discover that, while conscious life and activity are leaving the outer and grosser part of its body in seeming decay and death, they are only withdrawing inward, there fashioning a more perfect body of organs and senses, which ere-long will cast off the outer dead case and rise to a higher degree of life. We can discern here quite clearly the process of the insect soul a little way in body and life. First, the childhood or youth we call the worm or grub; when the grub is fully grown, then old age and decay set in, for, in the grub form are germs of a higher organism and life that lie dormant while the worm is in vigorous growing life; but when the grub is fully grown, then these germs pulsing with higher being rise into active life, drawing the forces from the worm form to build up a higher body and life, the image, which soon drops into death, being the old grub case, now useless, in its risen insect life.

The same process appears to run through all the world. The immortal power of being we call the soul of the plant; the worm or man expresses life through one form or degree of matter a little while, then letting it fall away into death, assumes a new and higher. Slowly we are learning that old age and decay for man is some such process of life from a lower state and body to a higher and better. No sooner do we reach full maturity here than life begins to wane. Why is this? If we have read nature's revelation aright just here, it is because the germs of a higher ethereal organism, that have lain almost dormant within the visible body of matter we wear, now rise into vigorous growth, drawing the forces of life more and more from these grosser outer cases, to build up a more perfect ethereal body for the soul. As this unseen growth saps the outer and seen, so the tide of life seems to go out, till in extreme old age the man sits bowed in weakness, palsied in body and mind, as to this world. Looked at outwardly this appears a melancholy failure, a miserable ending of youth's hopes and loves and of all the powers of life. So the grub would seem to end in death had we not eyes to behold the more perfect insect risen from the old, crumbling case. If we look more within, we may discover that in our old age, day by day, year after year the soul is only withdrawing from the outer case, the body of this life, to grow and perfect our higher ethereal organism for a new birth.

We contrast the beauty and vigor, the bounding hope and desire of the youth of man or woman, with the old age of wrinkled, palsied form and weakened mind. It is a strange contrast. Let us look for yet another. In the youth and maiden the higher ethereal organism is still in undeveloped embryo, its beauty and vigor, its higher life of love and desire, dormant. In the old man and woman, so wrinkled, faded and weak as to this world, the soul's life in the ethereal organism is awakening and rising into a glorious beauty and vigor of form, entering into a higher hope and love and aspiration of being such, as the fairest and richest youth of this world is only the dim, rude foreshadowing of. Seen in this light, is youth to be envied or old age to be counted a loss? Conscious life of the man fading out of the visible body as in old age, only marks then a growing and ripening of the embryo ethereal organism, the soul's afternoon and evening preparation for the new birth and higher awakening.

Look where we will, this same process appears throughout the world—nothing is at rest. Even the molecules and crystals of the mountain rocks are fluent with life. Throughout many metamorphoses the soul of the crystal climbs upward to the life of grass and flowers. The plant decays and dies outwardly, to become insect or bird; the worm from his dark clod home strives upward through many births and deaths to reach the light and life of man. We, too, ever move with this ceaseless tide of being that floods the universe. We love and strive from childhood to manhood and womanhood, then on to feeble old age and decay, then to death and the new awakening. We can not pause anywhere or cease to be, since the universe is for our eternal keeping. Whatever the darkness or the light, whatever the joy or pain, whatever the seeming loss or gain, through all alike the soul attains more and better life. Ever from awaking to sleep, from sleep to an awakening. Ever from birth to a dying, from dying to a birth; what is there to fear or regret, as we learn to see and know that nothing is lost in the divine economy of the soul's progress toward the infinite beauty and good of being?

W. A. CRAM.

Duty a Divine Suggestion.

The voice of Duty,—what is it, if it be not the suggestion of God? Is it the mandate of your own fancy, imposed upon yourself,—the mere imperative mood in the soliloquies of your own will? Not so; for were the law of your making, you might forgive its violation, and the thought that set it up might take it down; yet you feel its authority above your reach, and your boast of indifference to be a sad pretense. Is it a mere echo of men's opinions,—a deference to their arbitrary demands? Not so; for how often does it lift you above that opinion, nerve your heart to withstand the injustice of a crowd, and fight the good fight though in the forlorn hope alone! As well might you persuade me that my own eyes created the daylight, or that the sunshine was the gift of public opinion, as that the sense of right was anything but the direct illumination of God, the piercing ray of the great Orb of souls. Not more certainly does Perception teach us what is external to our senses, than Consciousness what lies beyond our personality; and that the authority of Justice, Purity and Truth is no manufacture of my own, but is imposed upon me by a divine Source above me; I am no less sure than that the stars are not twinklings of my vision and the thunder is no rumbling in my brain.—Martineau.

Correspondence.

EDITOR OF UNITY:—Spire on the Rhine is now building a magnificent Memorial Church to celebrate the famous protest of those delegates at the diet of 1529, in behalf of the right of minorities in matters of religious faith. That 19th day of April, 1529, may justly be called the birthday of religious liberty, and the direct lineal ancestor of that 19th of April, 1775, when civil liberty was ushered in at Concord by the brave minute-men.

The Spire committee claims for its work the sympathy and practical interest of all Protestant countries. An appeal was addressed some time ago to the dignitaries of the English Church, and one to the American Protestants is now being signed by such men as Howard Crosby, Phillips Brooks, General Howard, Lyman Abbott, Josiah Strong, Chas. F. Deems and others. The sum of \$300,000 is a large one for a church

in Germany, and yet already \$200,000 have been secured exclusively in Germany, and on the Continent. But it is held out that this church should unite all Protestants by reminding them of their common origin, and by teaching them the ways of true union, in the light of history. The impartial science of history has demonstrated that the decisive result of the Protestant reformation was the proclamation of the universal priesthood of man; this is to-day the common platform on which all true Protestants can stand. The best leaders of American Christianity seek now communion with other branches of the common tree. I heard Phillips Brooks preach to the business men at Trinity Church last Easter. He said: "I respect honest scepticism; honest scepticism does not bar from Christ; it is sordidness and selfishness alone that bar from Christ." Then this true and noble Christian man gives strong expression to the prevailing sentiment, that the day of the dominion of creeds is past; for the second platform on which all true men can unite, is this: "Let faith be guided by its fruits not by its wording." The blessed Reformation has doomed the brutal power of the priesthood forever, and we are fast reaping the rewards of a full and free discussion of religious problems by dint of the general priesthood of the race. Phantoms and sceptres vanish, and we drink in the light of God's truth from every source without fear. Religion has not been destroyed, it has only been deepened and purified, and the higher our culture, the more we will need true religion, which alone can appease our hunger for the infinite, the eternal, the sublime. We must join, all of us, sects, nations, and individuals to hasten the glad day of religious union.

A. A. F. Z.

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DEMANDS

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Church Door Pulpit.

The Kitchen and Dining-Room.

[One of a series of sermons on Home-Making preached by Rev. J. L. JONES at All Souls Church.]

Text:—Psalm xci.

You home-makers have a right to ask why I should bring into this one precious hour of the week the perplexing problems of the kitchen and the dining-room. You care-carriers may protest that this hour, at least, should be free from the smell of the oven and the stamp of the rolling-pin. You say, let the distracting conundrum of "what shall we have for dinner" be kept out of this rest and renewing hour.

My justification lies, if at all, in this very fact, that perhaps the kitchen does occupy too large a place in your attention. I am here to plead for a better distribution of life's energy. A baby is said to be all mouth, but a man ought to be something more than a mouth. The dimpled lump of helpless sweetness that lies in the cradle carries everything from its own toe to mother's breast, to its mouth. When all other resources fail, give it something to eat and it will hush. But men and women ought to be something more than babies, and yet, when we count the amount of energy, money and anxiety spent over these mouth-problems, we can not evade the suspicion that we are yet scarcely more than grown-up babies, all of us. Take the groceries, the markets and saloons out of our streets and how large would be the vacancy? And we remember further that these dealers derive the larger part of their profit, not from the essentials of diet, but from the sale of what are known as the luxuries of life, those things whose first office is to tickle the palate, to gratify the nerves of taste. These so-called "delicacies" make our import trade so heavy, that notwithstanding America is the all-sufficient pantry of the world, and its store-houses overflowing with that which will feed the hungry world, yet it is difficult to keep the balance of commerce on our side; so heavy is our demand for the spices, the teas, the coffees and other costly luxuries from across the waters. I believe the sugar bill nearly, if not quite equals the flour bill in most families, notwithstanding that the cakes and pastry which use up most of the sugar always stand in an apologetic attitude among the dietetics. One scarcely ever refuses these articles at the table without being assured that this particular cake or pie "is very simple and perfectly harmless," but the lady does not think it necessary to assure you that the meat is harmless or that the bread is perfectly simple. But waiving the question of nourishment and money expense, think of the time and the strength which these things that occupy the debatable land, demand. How much time and energy goes to the compounding of dishes which, when cooked, inevitably tempt your children into dangerous indulgences, and which, unless guarded with vigilant restrictions, will undoubtedly increase the doctor's bill and swell the number of that disappointing class of semi-invalids which begins with dyspepsia and ends in gout. A high economic authority has recently ventured the opinion that there are more people suffering from dyspepsia than from inebriety, and that the miseries springing from bad eating are greater than those from bad drinking. Pamper the child and you blight the man.

I sometimes go to weddings. To look over the presents at an elegant wedding, one can not but suspect that Matthew Arnold's formula, "Three-fourths of life is conduct," is changed to three-fourths of life is eating. Silver enough to cumber any Martha into petulance over the care of it, dishes for pickles, spices and all sorts of provocatives. Fish-knives, fruit-knives, pie-knives, cake-knives—all

sorts of knives excepting, perhaps, a paper-knife; this is seldom thought of. There are few books for the shelf and rarely a picture for the wall. If the wedding bounty overflows the china closet, it seldom gets beyond the bedroom, where it leaves such toilet sets as continue to be a source of anxiety until they are broken and out of the way. And there is always a card-receiver, as though this was to represent the most important industry of the incoming bride. Wordsworth said:

"The world is too much with us, first and last."

This morning we might paraphrase it and say, "The kitchen is too much with us, first and last."

Let me not say too much. I would not be unmindful of the exquisite nerves of taste; they have high and growing uses. A tasteless dinner is doubtless a sickly one, the appetite we crave is one that writes its invitations in every corner of the mouth and out to the tip of the tongue, and I believe in accepting every invitation. But we have eyes famishing for lines of beauty, ears made for harmony, and noses to revel in the perfume of roses; and I would say to the mouth, check once in a while your selfish clamor that these claims may be considered in the home, that a part of the wife's aspiration may find its way to the book as well as to the pantry shelves, and that her deft hands may yield results in the sitting-room as well as in the dining-room. "Which do you vote for—pie and cake, or the pretty picture?" Butter for a mouth, or a picture for the sitting-room?" are the questions Mr. Gannett has put into the Sunday-school lesson which your children had this morning. Surely some one has blundered in the home where there are dyspeptics who have no eye for the beautiful, people so busy in getting a living that they do not live much. Somebody has blundered in the home where the money has been spent in spoiling the coats of the stomach, which ought to have been used in refining the mind and ennobling the heart. Something is wrong where folks can not afford the luxury of the church they believe in, while the cost of a single dinner party would make a very respectable year's subscription. It is a fact beyond dispute that dyspepsia and intemperance, twin children of indulgence, do spring from the overeating and drinking of those things not necessary to life. It is not for me this morning to enter the difficult and uncertain ground of dietetics, but it is for me to insist upon the religiousness of Emerson's phrase, "Plain living and high thinking," and to show, if I can, that there is a subtle and inevitable connection between the two. I believe the time is coming when poor digestion will be a reproach not only to the victim but to his parents, for they brought up the child in the way he should not go. I speak not for the idiosyncrasies of would-be reformers or the whimsicalities of individual taste. I would only beg of you to heed the primary lessons of science and abide by the plainest judgments of the physician in these matters if you would become wise "home-makers." It is easy to take shelter behind the saying, "when doctors disagree, who shall decide," but I would only insist on those things about which doctors do not disagree. There are certain kitchen and dining-room principles as well established and as universally received as are the ten commandments, against which we sin every day, still expecting to be classed among the successful home-makers.

Don't be so busy keeping house that you have no time or strength to study these:

Slack a little! Slack a little,
Darling wife!
Why such breathless haste and hurry
All thy life?

Slack the vigor of thy striving;
Ere too late
Tell those monsters, Care and Labor,
Just to wait.

Slack a little! Slack a little,
Busy hand!
Slack thy rubbing and thy scrubbing;
Drop the sand.
Minister thy blessings slowly,
And the longer
Bind love's thousand precious tendrils
All the stronger.

What have I been saying? That the kitchen and dining-room, as ministers of the palate, absorb too much of our attention. That the questions, "what" and "how shall we cook," monopolize too much of our conversation. They tax too heavily the strength of our women, compelling housewives to go without many things absolutely essential to the equipment of the true wife and mother because of the demands of the kitchen. Money comes too hard, human brain and muscle are too valuable to be so largely invested in merely sumptuary pleasures. These indulgences harden us to wants of other kinds and render us insensible to the values of other joys and, what is worse, the claims of higher duties.

Having said this I am free to urge the second and more important point, viz., we do not sufficiently appreciate the significance of the kitchen and the dining-room, we underestimate their importance in the home.

I. As the base of supplies, the source of vitality, we need more and not less of a religious materialism in our thought, in order that we may rise more successfully into the immortal realms of love and poetry, and that we may remain more constantly on the high levels of duty. Conscience must rest on bread, butter and beef. A good appetite is one of the conditions of the only salvation, as it seems to me, that is worth seeking for. We need to cultivate a more reverential recognition of the links that bind us to dear Mother Earth. Not only Adam, but you and I are literally formed out of the dust of the earth. Every day the miracle is repeated, and creation goes on, animating clay. Only as we resort wisely to the earthly base can we reach the heavenly apex. The lust of food brings debility and disease, he who lives to eat will grow brutal day by day; but the love of food brings strength and refinement, and he who devoutly recognizes his dependence upon that daily manna of God brought to him, not in defiance but obedience to the law, grows more manly day by day. Each meal contributes to his spirituality. Eating becomes a sacrament, the kitchen an offertory, the dining-table a communion altar. When Wellington was asked for the secret of his military success, he replied, "Plenty of crackers and bacon;" and a writer in the Encyclopædia Britannica suspects that the success of the Germans in the war of 1870 was largely owing to the generous supply of excellently prepared food furnished them by the sausage-makers of Berlin. This writer gives also this remarkable illustration of what intelligent attention to diet will do. In 1872, the management of the Great Western Railway in England found it necessary to shift the rails, from what was known as the broad, to the standard gauge, on upwards of five hundred miles of road, in a fortnight's time. It was a big undertaking. The rails were then fastened down with bolt and nut. All of these had to be unscrewed and the rail moved a couple of feet and then made secure as before. Three thousand men were employed. They worked from four in the morning until nine at night, and the task was accomplished without one being sick or getting drunk. The men were huddled along the line so as to waste no strength in travel. Ample rations of the plainest food were provided—bacon, bread, cheese,

etc. No tea, coffee, beer or alcohol of any kind was allowed, but a pound and a half of oatmeal and half a pound of sugar were provided extra for each man. A cook was furnished to every gang of twenty-one men. As soon as they began to work this cook went ahead with his caldron to where the purest water could be found, built his fire, and into the boiling water sprinkled his oatmeal and sugar, boiling them thoroughly into thin gruel. And when drink was called for this was passed around in buckets with cups. The men learned to like it exceedingly. Experience taught the importance of having it well cooked. In the interests of business, plainest science was applied, and marvelous creation of human muscle was the result. The Almighty made the tissue that moved the Great Western Railway tracks, just as he made the Adam of the legend, "out of the dust of the earth; for oatmeal and sugar are but the dust of the earth on their way to the higher kingdoms of life and intelligence."

The kitchen is not more intimately related to the blacksmith's arm than it is to the poet's thought. The article referred to quotes the great words of John Milton, who said, "The aim of the diet should be to preserve the body's health and hardness, to render lightsome, clear and not lumpish obedience to the mind, to the cause of religion and our country's liberty." He continues, "When the mind of genius is threatened by the clouds of insanity, a rational mode of life preserves it."

Nothing but daily exercise, temperate meals and regular hours of rest and study could have kept the flickering flame of reason burning in poor Cowper's mind. When we recall a few of these countless facts, and remember that the crime of our land is largely traceable to imperfect nutrition and poor digestion, when we recall the countless hosts of those who started for the poorhouse, that have landed in the jail; and that our insane asylums are crowded with men and women who might have been to-day among the home-makers, if a part of the attention bestowed on bay windows, gambrelled roofs and dress parties had been devoted to the kitchen as the source of health, strength and life itself—it does seem as though we ought to have less thought concerning how things taste and more concerning how things nourish. Harriet Beecher Stowe somewhere counted but five grand elements in diet, viz., bread, butter, meats, vegetables and tea, including all comfortable warm drinks. It seems to me this fifth might be omitted. She left as secondary the sixth, which belongs to the "fine art department of the kitchen, pies, cakes and puddings." I suspect that this secondary, the sixth, which belongs to the "fine art department of the kitchen, pies, cakes and puddings"—I suspect that this secondary department is the department that receives most attention among the cooks. Judging from the number who prefer to bring cake to a church sociable to anything else, because they have better luck with it, one would almost infer that there are more good cake makers than good bread makers in our community. Says Mrs. Stowe in her "House and Home Papers," "I have sat at many a table garnished with three or four kinds of well-made cake, compounded with citron, spices and all imaginable good things, where the meat was tough and greasy, the bread some hot preparation of flour, lard, saleratus and acid, and the butter detestable. At such tables I have thought that if the mistress of the feast had given the care, time and labor to preparing the simple items of bread, butter and meat, she had evidently given to the preparation of the "extras," the lot of the traveler might be more comfortable. Evidently she had never

thought of these common articles as constituting a good table. So long as she had puff pastry, rich black cake, clear jelly and preserves, she seemed to consider that such unimportant matters as bread, butter and meat could take care of themselves." Dr. Edward Smith of the Royal College of Physicians in London, in his work on "Foods," says that ten grains of wheat flour, thoroughly utilized in the body, produce sufficient heat to raise 9.87 pounds of water one degree. This is equal to lifting 7,623 pounds one foot high; i. e., two ounces, one-eighth of a pound of flour generates force enough in the body, could it all be utilized, to raise one ton of weight an inch from the ground. Does it not behoove house-makers to pay close attention to the way they offer the ounce of flour to the child? It may be a force like dynamite to break through weakness, or it may be lead dropped into the stomach to chill and poison it. Which shall it be?

But it is a common habit among us to suspect and dismiss all this scientific refining out of the kitchen. "Follow your appetite, nature knows what she is about. Eat what you like, when you like and as much as you like," we are told is the dictum of common-sense. This is good sense to the wild bird or the wild man, but nature permits her larger children to play with edged tools. The more highly developed the life, the less imperative and the less reliable is that dull conscience of the involuntary muscles we call instinct. The more civilized the man the more is he at the mercy of the elements and of passion, unless the judgment is summoned in to take the helm and steer the ship. Nature puts strong checks about man in his foolish days, but permits the intelligent child to walk through powder magazines, and she lets him blow himself up if he does n't take care. The Australian or North American Indian is safely kept within the meager limits of a bread and fruit diet, neither of them are in much danger of gout or dyspepsia. But the citizens of London or Chicago are tempted every morning with viands which the entire world sends to its markets; the delicacies of every climate, and the cooking of all nations are ready to complicate his dishes and season his viands, and he is in great danger of both gout and dyspepsia if he eats "what he likes and as much as he likes."

In 1315 Edward, "by the grace of God, King of England," issued the following proclamation:

To the Sheriffs, Major Bailiffs of Franchises greeting: For as much as we have heard and understood the grievous complaints of Archbishops, Bishops, Prelates and Barons touching great dearth of victuals in our Realm: we ordeyne from henceforth that no oxe stalled corne fedde be sold for more than XXIII. s. No other grasse fed oxe for more than XVI. s. A fat stalled oxe at XII. s. Another cove less worth X. s.

A fat mutton corne fed or whose woole is welle grown XX. d. Another fat mutton shorne at XIII. d. A fat Hogge of 2 years old at III. s. III. d. A fat goose at II. d. A fat goose in the cite III. d.

A fat capon at II. d. A fat hen I. d. 2 chickens I. d. four pigeons I. d. three pigeons in the cite I. d. XXIII. (24) egges I. d. XX. egges in the cite for I. d.

At a time when a hungry people had to be protected by such a price list as the above there was no great danger of the life being too sumptuous. When tea was sold as in England in the 16th century for 10 guineas a lb., \$50 in our money, there was little danger that the average home-maker would be injured by too much tea-drinking. But when it can be bought for two shillings a pound, English money, Dr. Smith in the work on "Foods," already alluded to, says, "The teacup has become the dissipation of England." In the days of limited commerce and poor agriculture the bill of fare was necessarily limited, but now, when the white wings of ships dot all the waters of the globe,

and every continent is veined with pulsing railroads, and a large proportion of all the freight by ship and rail is something to eat, the fare of a king is within the reach of the humblest laborer, and there is demand for intelligent, scientific discretion.

It is said that the Greeks were wont to wear at their feasts wreaths set with stones of purple hue, into which were sunk delicate intaglio figures. The feast went on and the wine went around as long as the banqueter could trace the delicate lines in the figures on his ring. When he could no longer distinguish the lines, the drinking stopped. This marked the boundary line of sobriety, and these rings were called *amethystoi* or sober stones, hence our word, amethyst. Now the only modern amethyst that I can think of, the stone that will keep us on the sober side of diet enabling us to eat and drink to our bodily and mental salvation, instead of to our bodily and mental damnation, is rational study, scientific inquiry, and a religion that will consecrate our common blessings, make our homes sacred as temples and our appetites messengers of the heavenly life. The amethyst we need at our dinner table is a knowledge of the laws of health, and a self-denying enforcement of the same.

II. Next to health, economy insists on a religious consideration of the kitchen and dining-room problems. We have already turned into a silly compliment the sad sarcasm which says that France could live on what the United States wastes. If our workingmen and their wives would give half the attention to economic dietetics, they do to the wage problem, it would bring the prosperity they dream of the sooner. If they would only plan to get the most out of their present earnings, their feverish discontent would soon be abated and the juster compensation would surely follow. It is estimated by skilled authority that one-third of the beef animal is thrown away, while most of it is convertible into palatable and healthy food. Dr. Smith estimates that three pounds of bone is equal in its nutritious power to one pound of best steak, but the bones are thrown away as rubbish and one-half of the life-feeding qualities of the meat is destroyed by present modes of cooking. When we think further of the fearful deterioration of our flesh foods, caused by the barbarous methods of shipping alive the stock over great distances, slaughtering them in this feverish, terrified condition, we come once more upon that truth that besets us everywhere, that the permanent prosperity we pine for is not to come from greater possessions, but from wiser administrations of the possessions that are now ours. Have you read Edward Atkinson's article on "The Art of Cooking" in the November number of the *Popular Science Monthly* for last year? If not, I hope you will. You will see how this successful manufacturer, this man of figures and statistics, by means of his felt-lined oven and cooker was able to serve a dinner to sixteen people, of fish, lamb, ducks and vegetables, with the heat produced by one pint of kerosene oil, at a cost of less than two cents; and the cook estimates that it would take two hods of coal to do it in the ordinary way, and then it would not be so well done. This man appeared before the American Health Association at its meeting at Brooklyn last fall, with bread which he had made himself and baked by the heat of the evening lamp that gave him light to read his evening paper in his library at the same time. He is in the habit of putting the breakfast of his family in cooking before going to bed and when they get up in the morning it is all ready to put on the table, prompt and palatable, and all this by a process so simple that any domestic

can easily learn to follow it. His stove, that now hand-made can be purchased for \$25, and if the public were ready for it, could be manufactured in quantities at a much reduced price. Mr. Atkinson estimates that by these methods of economy in cooking, a saving of five cents a day on each individual in the United States could be effected, which would net \$1,000,000,000 saved a year. Are not the questions of the kitchen far-reaching? These questions will take not only the love of health and the love of money, but the love of truth, the love of good, the love of God to inspire men to their settlement. They are great problems that lie beyond the reach of individual will or skill, problems which require our co-operative energy and wisdom. With the rapidly multiplying inventions looking towards the condensing and preserving of foods, the refrigerator cars and ships, the Atkinson Aladdin-stone, the co-operative cookeries, what may we not expect if the whole can be but consecrated to religious uses by the religious faculties of the soul?

Meanwhile there are nearer economies, simpler reforms that come within the reach of every individual home-maker, which none of us can much longer evade without bringing on ourselves the paralysis of conscious sinfulness. Let Mrs. Stowe, a woman and a housekeeper, again speak, for whenever a man talks upon these subjects it is under suspicion that he knows not what he is talking about. She says, "Of all the modes of spending money, the swallowing of expensive dainties brings the least return;" but there is one step lower than this, the consuming of luxuries, that are injurious to health. There is enough money spent on tobacco and liquors to give every family in the community a good library, to hang the walls of everybody's house with lovely pictures, to set up in every house a conservatory which should bloom all winter with choice flowers, to furnish every dwelling with ample bathing and warming accommodation, even down to the dwellings of the poor, and in the Millennium I believe this is the way things are to be."

III. Let the home-maker not underestimate the social power of the dining-room, and let him not forget that social power is religious power, that contact with human souls is contact with God. O that the communion table might be released from the chilling fetters of dogmatic philosophy and its real significance be discovered in the marvelous alchemy of a supper table, an alchemy that changes all the coarser fibers of the heart into fine gold during the brief moments of social eating. There is a wealth of piety in the good old phrase, "breaking bread together." While the teeth are at work, the tongue is loosened for companionship. I am often homesick for the dear old hospitality, the Christian hospitality of the pioneer days, which seems to have gone from us as plenty and prosperity came in. I am happier when I remember that it still exists somewhere out on the frontier where hardships and privations teach men their kinship. I am glad I have known the times when neighbors, dropping in, were easily persuaded to stay to dinner and where neighbors sat at each other's table without a week's notice or a printed invitation. The last line that makes souls strangers to each other I think is never annihilated until they sit down and eat together. I dare take none of the friendly neighborly liberties with one at whose table I have never sat, not as a formal guest, when the best silver is out and the overburdened board reminds me so strongly that I am away from home, but as one of the family eating what they eat, welcomed not to their elegancies and dainties, but to

themselves. How often do I hear folks say, "I know I would like Mr. A or Mrs. B if I could only get acquainted with them." "I wonder who that nice-looking person is that comes to church every Sunday, and whom nobody speaks to." Why don't you take A and B home with you sometime to dinner, put them at your table when you have not worked yourself into a fever heat to get something nice for them; and see how promptly the confidences will flow, and how sweet and true is the fellowship, even though the frankness does flavor the talk a little with gossip. The children will be more docile after such a visitation. The bird in the cage will sing more merrily, and if there is a cricket on the hearth it will chirp more cheerily. You home-makers should make the dining table more than a human feeding place, however elegant. Let it be the place not only where father and mother and children meet at least twice a day in communion, but let it be a place where the world touches now and then the home life with its best messages. The long table, the old oak table in the over-crowded homestead when life was new in Wisconsin was my academy. There I found some of the most abiding lessons in geography, biography, science and theology. There with open-eyed wonder did I listen to the immigrant's story of ocean voyages and lands beyond the sea; thither came the explorer with his return stories of the limitless prairies of the Minnesota and Iowa territories. Here the skilled axe-man explained how he carried up his saddleback corner of the loghouse and saved the ridge pole from falling over and killing a man. Here I got my first lessons in the arts and trades of the world. We children begged that the clock peddler, the book agent, the pump-man, and even the lightning-rod agent, might be asked to stay to dinner; then we could hear more of their talk and catch deeper glimpses into the great world behind and beyond us. Here the itinerant preacher was always welcome, and the questions of free will, total depravity and eternal damnation were mingled in hopeless confusion with potatoes, gravy and johnny-cake. And here did the Yankee school-ma'am kindle my boyish soul with a great hunger to master the studies she was supposed to have conquered, and to read the books that she was supposed to have seen and read. How glad we children were, and even the overworked little mother, that there were so many of us children attending school, for the teacher boarded a week for every child. What matters it that subsequent experience has disclosed the disappointing fact that the school-ma'am was a very ordinary little woman, and that what she gave us in the school-house was rather poor material, but what she gave us at the home table was something to be altogether grateful for.

Times have not changed much with me. Life would still be shorn of much that is sweet and valuable were I to lose of the good that comes from friends around the home table. For the sake of yourself, particularly for your children, I would urge the home-maker to consecrate the dining-table to simple neighborly hospitality; so order the dining-room that the "stranger plate" is slipped easily and often on the table. Without this a housekeeper you may be, the best on your street, but without it a "home-keeper" you can scarcely be.

IV. A last justification for bringing this subject to the sermon table. As the kitchen and dining-room are the base of supplies to the body, so probably we may find that they form the corner-stone of character in our children. Around the family table must the seeds of promptness, regularity, po-

liteness and kindness be planted, and at the same place must the germs be watered and trained. If here the small clamors of the palate can not be held in check, we have little hope that the wasted resources of older years will not appear against us to our shame and dismay. If here we can not go without the one thing which may not be for our own good, how can we expect to bring our children into that noble self-control that holds every pleasure within the bonds of reason and makes every appetite contribute to holiness. Speaking of soul as well as of body, the dinner should never be a studied temptation. If dessert, however harmless and innocent in itself, is the one thing more that your children and you should not eat, having already eaten your fill, it may be well to return to the good old English custom of eating the pudding first. Indeed it may be good for the body as it is for the spirit to adopt the motto of my genial messmate in the army: "Eat the best thing first; then you have the best all the way through." Be that as it may, all food, on its way to the power of hand and mind, yields its quota of pleasure and culture to man. To furnish this supply, we may lay the whole universe under tax.

More servants wait on Man,
Than he'll take notice of; in every path
He treads down that which doth befriend
him,
When sickness makes him pale and wan.
Oh, mighty love. Man is one world, and
hath
Another to attend him."

The Study Table.

MAGAZINES.

THE *Atlantic* has an interesting table of contents. The article by Prof. N. S. Shaler, on "The Use and Limits of Academic Culture," is of leading merit among the rest, and discusses the question of the length of the collegiate term, and other topics connected with the management of our universities, in a most satisfactory manner. Henry Cabot Lodge writes on "International Copyright" and O. B. Frothingham has a word to say on "Psychical Research." Oliver Wendell Holmes leads in the poetical contributions with the addition of some characteristic verses to his monthly talk, "Over the Teacups" on "The Broomstick Train." Whittier's tribute to the recent celebration of the two hundred and fiftieth anniversary of Haverhill is also published. The serial stories of Mrs. DeLand and Miss Murfree increase in interest.

THE *Century* opens with a frontispiece of Botticelli's "Madonna and Child," accompanying an illustrated sketch of the artist, by W. J. Stillman. Harriet Prescott Spofford contributes a beautiful poem on "The Making of the Pearl." The poetry of this number is naturally of a high order, from such sources as Aldrich, Edith Thomas and Frank Dempster Sherman. Mr. Jefferson's autobiography is full of delightful reminiscences of Artemus Ward, George D. Prentice, Browning and other celebrities. President Eliot of Harvard writes on "The Forgotten Millions—A study of the common American mode of Life." An excellent short story by John Elliott Curran is entitled "The Emancipation of Joseph Peloubet."

THE *Arena* supplies the reader with the usual number of thoughtful discussions on current social problems, Prof. N. S. Shaler's versatile pen contributing an article on "The Economic Future of the New South," Per Anderson another on "Our Foreign Immigration," and Prof. J. Rodes Buchanan writing on "The Coming Cataclysm of America and Europe," and predicting a "labor and capital war, intermingled with a religious element

of discord and with a mixture of the race question' from the presence of a powerful negro element confronting the Caucasian negro-phobia." A novelle, entitled "The Shadow of the Noose," is contributed by Ferdinand C. Valentine, whose portrait appears as frontispiece.

Looking Further Forward. By Richard Michaelis. An answer to "Looking Backward." Chicago: Rand, McNally & Co. Paper, 25 cents.

The excessively cordial welcome which this book has received from the leading city dailies made us fear that we should find it one more ingenious argument to prove that laborers are increasingly prosperous and the present social system the acme of justice and benevolence. But it proves to be instead a frank and friendly criticism of the details of Mr. Bellamy's Utopia, with a full recognition of the pressing need of social reform to-day.

The book takes up the thread of Mr. Bellamy's narrative where it is dropped. The hero, Julian West, enters on his duties as professor of nineteenth century history in Shawmut University. At the close of his first lecture he meets a dignified gentleman, whom he finds to be his predecessor in the chair, degraded to the rank of janitor, because his views of the workings of communism do not please the administration. He explains to Mr. West the practical drawbacks of the system. Political corruption has become universal, and an assiduous courting of the politicians in power the only way to preferment or to the obtaining of agreeable work. Each person's share of the nation's annual product is said to be only equivalent to \$112 of our money, although the author elsewhere forgets this when he represents the ambitious youth of the land as giving up more than half their credit-cards to secure the favor of politicians. Freedom of speech is represented as almost wholly suppressed, and the people as suffering under an oppressive tyranny.

All of this gloomy picture is doubtless highly acceptable to those who now sit on the top seats of Mr. Bellamy's coach, but we imagine they will have less taste for the constructive parts of Mr. Michaelis' book. He advocates co-operative management of all manufactures, restriction of ownership of land to forty acres of farm land or one city lot, government ownership of railroads and telegraphs, and a progressive tax on estates, taking for public use all in excess of \$250,000 for each heir. These changes are only less radical than Bellamy's, and would meet with almost as much opposition. But the heaven is working, and this last contribution to the economic discussion will help, not hinder. C. H. K.

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Just Published:

Unitarian Catechism

By M. J. SAVAGE.

WITH AN INTRODUCTION BY E. A. HORTON.

Price, paper, per Copy, . . . 20 cents.
" " " Doz., . . . \$1.50.
" Cloth, " Copy, . . . 30 cents.
" " " Doz., . . . \$2.50.

INTRODUCTION.

The preface by Mr. Savage gives the reasons, clearly and concisely, why a book like this is needed. It answers a great demand, and it will supply a serious deficiency. Having had the privilege of reading the contents very thoroughly, I gladly record my satisfaction in the character of the work, my hope of its wide acceptance and use, my appreciation of the author's motives in preparing it. The questions and answers allow of supplementing, of individual handling, of personal direction. It is not a hard-and-fast production. There is a large liberty of detail, explanation, and unfolding. The doctrinal positions are in accord with rational religion and liberal Christianity, the critical judgments are based on modern scholarship, and the great aim throughout is to assist an inquirer or pupil to a positive, permanent faith. If any one finds comments and criticisms which at first sight seem needless, let it be remembered that a Unitarian catechism must give reasons, point out errors, and trace causes; it cannot simply dogmatize. I am sure that in the true use of this book great gains will come to our Sunday-schools, to searchers after truth, to our cause.

EDWARD A. HORTON.

AUTHOR'S PREFACE.

This little Catechism has grown out of the needs of my own work. Fathers and mothers have said to me, "Our children are constantly asking us questions that we cannot answer." Perfectly natural! Their reading and study have not been such as to make them familiar with the results of critical scholarship. The great modern revolution of thought is bewildering. This is an attempt to make the path of ascertained truth a little plainer.

This is the call for help in the home. Besides this, a similar call has come from the Sunday-school. Multitudes of teachers have little time to ransack libraries and study large works. This is an attempt, then, to help them, by putting in their hands, in brief compass, the principal things believed by Unitarians concerning the greatest subject.

The list of reference books that follow the questions and answers will enable those who wish to do so to go more deeply into the topics suggested. It is believed that this Catechism will be found adapted to any grade of scholars above the infant class, provided the teacher has some skill in the matter of interpretation.

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Mon.—All living is not life.

Tues.—Reverence is fruitfulness.

Wed.—Anger is man's unconquered foe.

Thurs.—Gentleness is chief of virtues.

Fri.—The utmost love is conquering sense.

Sat.—Oh! leave the withered Past,
And turn ye to the time that liveth now.

—Edwin Arnold.

What Can I Do.

What if the little rain should say,
"So small a thing as I
Can ne'er refresh the thirsty field—
I'll tarry in the sky."

What if the shining beam of noon
Should in its fountain stay,
Because its single light alone
Can not create a day.

Does not each rain-drop help to form
The cool refreshing shower?
And every ray of light to warm
And beautify the flower?

Home as a Center of Life.

Home is the center of civilization. The civilization of a nation centers in its homes. As we make for ourselves better, truer homes, we have better worship and higher forms of civilization. Just as soon as man builds a home, he is at a disadvantage, because he must work, and sometimes even fight, to keep it, and this struggle to make better homes, and to keep them, continually heightens civilization. Men grow first by concentration, then by expansion. Nations must communicate, for civilization demands that people shall work for each other in love and human kindness, no matter what religion they have. F. W. P.

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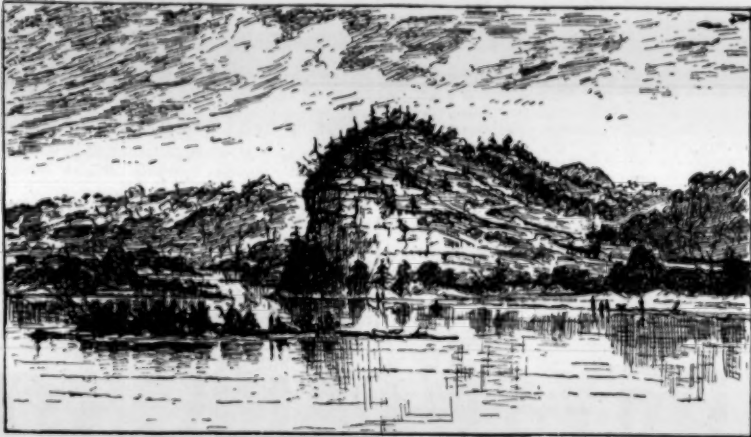
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THE TOWER HILL PLEASURE COMPANY.

Incorporated under the laws of the state of Wisconsin in January, 1890.



TOWER HILL FROM THE WEST.

In 1833 Helena was an ambitious pioneer village in the territory of Wisconsin. It was one of the depots of supply and outlet to the then busy lead regions. In that year the manufacture of shot at this place was begun. The "tower" consisted of a perpendicular shaft about two hundred feet deep, drilled through a slightly bluff. The shaft was met at the bottom by another horizontal one, some ninety feet long, through which the shot was carried to the Finishing House on the level of the river, which at that time furnished transportation for the finished product. This manufacture was continued until nearly up to the war, when the machinery was moved to Chicago, the buildings scattered and the busy hamlet became a deserted village of which there now remains scarcely a trace, but the bluff with a hole in it still remains, commanding a delightful prospect of river, forest and farms. In the summer of 1889 this bluff and surrounding base, consisting of a tract of some sixty-one or sixty-two acres, was purchased and a company formed for the purpose of saving the site from vandalism and to fit it for picnic, camping and other pleasure and educational purposes. It is proposed to use the first funds to clear and enclose the grounds and then to grant building lots to shareholders for the purpose of erecting tents, cottages, etc. It is hoped that by the summer of '91 simple provision, in the way of a kitchen and dining pavilion will be erected, so that camping, far away from the noise and distraction of a fashionable resort will be possible to those who seek rest under simple conditions amid pleasing scenery and farm surroundings.

Tower Hill is situated on the south side of the Wisconsin River, in Iowa county, within three miles of Spring Green, on the Prairie du Chien Division of the Chicago, Milwaukee & St. Paul Railway. It is in the heart of the Wisconsin bluff country, of which the Blue Mounds, Devil's Lake and The Dells form a part and are within from one to two days' drive.

One of the features in contemplation is an Annual Summer Assembly and Sunday-school Institute conducted on a broad, non-sectarian and liberal plan. Perhaps it may become a pleasant retreat for tired ministers, teachers and other workers in the West.

We print in this circular the official articles of organization, the officers and the name of shareholders up to Aug. 1st, and solicit the co-operation of those who may be interested in this plan and place.

Any questions will be answered by the Secretary or President of the Company. The subscriptions for shares received by either of the officers mentioned below or by Jenkin Lloyd Jones, 175 Dearborn St., Chicago.

The first Tower Hill Summer Assembly and fourth Annual Institute for Sunday-schools and Unity Clubs will be held in Unity Chapel, Helena Valley, Aug. 13-27, 1890 (see special programmes). On Saturday afternoon, Aug. 16, a general picnic and meeting of the stockholders will be held on Tower Hill.

THE TOWER HILL PLEASURE COMPANY.

ARTICLES OF ORGANIZATION.

We the undersigned citizens of the State of Wisconsin, do hereby declare that we do by these presents, associate ourselves together into a joint stock company, for the practice of and general interest in promotion of lawful instruction and amusements under the provisions of Chapter 86, of the Revised Statutes of Wisconsin.

ARTICLE I. This Association shall be known as the Tower Hill Pleasure Company. Located at the town of Wyoming in the County of Iowa and State Wisconsin.

ARTICLE II. The capital stock of this Company shall be five hundred dollars divided into one hundred shares of five dollars each.

ARTICLE III. The officers of this Association shall consist of a President, a Secretary and a Treasurer. There shall be a board of Directors consisting of six members, who shall be elected at the first annual meeting to hold office, two for three years, two for two years and two for one year and annually thereafter two directors shall be chosen to hold office for three years. Vacancies may be filled by election at any annual meeting and all directors shall hold office until their successors shall have been elected.

ARTICLE IV. The President shall be the presiding officer at all meetings of the Association, shall be *ex officio* a member of the Board of Directors and shall preside over all meetings of the Board if he is present, he shall hold office for the term of three years.

The Secretary shall be elected for the term of three years. It shall be his duty to keep a correct record of the proceedings of all meetings of the Society, and to receive and record on the books of the Company all reports of the meetings of the Board of Directors, to issue certificates of stock, and countersign all transfers of stock, sign all orders on the Treasurer, and attend to the official correspondence of this Association.

The Treasurer shall hold office for three years. Before entering on the duties of his office he shall give bonds to the Company in such sum as shall be required, for the safe keeping of the funds of the Company. He shall pay out only on the order of the Secretary of the Company, and shall receive and account for all moneys that may be paid to the Company on account of sales of stock, material, land or any other property.

ARTICLE V.—Any person owning one or more shares of the stock of this Company shall be deemed a member thereof, he shall have at the meetings thereof one vote for every share of stock so ordered by him and shall be eligible to any office in the Company or any place on the Board of Directors. No person not a member of this Company shall be elected on the Board of Directors or to any office in the Company.

ARTICLE VI.—This Company shall endure until by a two-thirds vote of its stockholders it shall dissolve, and in that case all property, real and personal shall be sold and the proceeds with all moneys belonging to the Company shall be equitably divided *pro rata* between the stockholders of the Company.

ARTICLE VII.—The capital stock of this Company may be increased at any regular meeting of the Company by a vote of two-thirds of the shares represented. Owners of shares can by a written order accompanied by the certificates of shares held by them, delegate any member of the Company, the authority to represent such shares at a designated meeting of the Company, by vote, as if the owner of the said shares was present in person.

ARTICLE VIII.—All officers shall be elected at regular meetings of the society which shall be held annually at such time and place as shall be fixed by the laws of the Company, and shall hold their respective offices until their successors shall be elected and qualified.

Notice of meetings shall be given to each shareholder, by mail or otherwise, by the Secretary, thirty days previous to each meeting. Notice by mail to the last known address of shareholder, shall be a sufficient notice.

OFFICERS.

PRESIDENT.—Hon. R. L. Joiner, Wyoming, Wis.

SECRETARY.—Enos L. Jones, Hillside, Wis.

TREASURER.—James L. Jones, Hillside, Wis.

ADDITIONAL DIRECTORS.

For three years.—Jenkin Lloyd Jones, T. L. Jones,

For two years.—J. L. Jones, James Philip.

For one year.—Jane L. Jones, Ellen C. L. Jones.

STOCKHOLDERS.

William C. Gannett, Rochester, N. Y.
Mrs. William C. Gannett, Rochester, N. Y.
Katherine Charlotte Gannett, Rochester, N. Y.
Junia Stafford, Chicago, Ill.
Mary Lord, Chicago, Ill.
S. S. Hunting, Des Moines, Iowa, (3 shares)
Jenkin Lloyd Jones, Chicago, Ill.
Mrs. S. C. L. Jones, Chicago, Ill.
Mary Lloyd Jones, Chicago, Ill.
Richard Lloyd Jones, Chicago, Ill.
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Mrs. Howard Patten, Monmouth, Ill.
Mrs. J. Kohler, Monmouth, Ill.
Mrs. Susan Webster, Monmouth, Ill.
Lena Wood, Monmouth, Ill.
John L. Jones, Hillside, Wis.
James L. Jones, Hillside, Wis.
Jane L. Jones, Hillside, Wis.
Ellen C. L. Jones, Hillside, Wis.
Hon. R. L. Joiner, Wyoming, Wis.
J. P. Smelker, Dodgeville, Wis.
Evan Davis, Spring Green, Wis.

Brown & Davis, Spring Green, Wis. (2 shares)
S. M. Harris, Spring Green, Wis. (2 shares)
Laura E. Jones, Hillside, Wis.
David Timothy, Barneveldt, Wis. (2 shares)
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F. Schoenman, Spring Green, Wis.
E. L. Jones, Hillside, Wis.
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Frank N. Wilder, Morgan Park, Ill.
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Mrs. Royal H. Doud, Chicago, Ill.
Alvin Joiner, Wyoming, Wis.
T. L. Jones, Hillside, Wis.
T. E. Jones, Hillside, Wis.
John E. Morgan, Spring Green, Wis.
Elinor B. Jones, Hillside, Wis.
Goodwin Lowry, Pass Christian, Miss. (2 shares)
Robert Lloyd, Spring Green, Wis.
J. Richard Jones, Hillside, Wis.

Number of shares sold, 63
Number of shareholders, 56.

Announcements.

THE CHURCH THE SUNDAY-SCHOOL THE UNITY CLUB The Tower Hill Summer Assembly. Fourth Annual Sunday-school Institute.

To BE HELD IN UNITY CHAPEL, HILLSIDE, WIS., AUGUST 13-27, 1890.

PROGRAMME.

The Ministers' Institute.

JENKIN LLOYD JONES—Leader. *Every day from 9 to 10:30 a. m.*

- I. The "Call" and the Preparation.
- II. In the Study, The Library.
- III. Church Organization, Finances, Business Meetings, etc.
- IV. The Sermon.
- V. The New Ritual. Festival Days.
- VI. In the Sunday-school.
- VII. The Confirmation Class.
- VIII. The Unity Club.
- IX. Parish Calls, Sociables, etc.
- X. The Wedding and the Funeral.
- XI. In the Field. Missionary Work.
- XII. At the Conference. Independency, etc.
- XIII. As a Citizen. The Minister's Old Age.

The Sunday-School Institute.

HENRY DOTY MAXSON—Leader. *Every day from 11 a. m. to 12:30 p. m.*

These discussions will cover the first year's work in the Six Years' Course of Study for Liberal Sunday-schools, recommended by the Sunday-School Institute at its last session, and now in process of preparation. But it will be the aim to interest all those who are willing to consider the problems of Religion and Ethics from the standpoints of Reason, Science and Universal Experience. Outline Lessons, Nos. XX and XXI, published by the W. U. S. Soc'y, 175 Dearborn st., Chicago, will be a convenience to those attending the classes. The following arrangement of topics is subject to revision.

(A.) BEGINNINGS: THE LEGEND AND THE TRUE STORY.

- I. Introduction: Legends, Myths, Science, etc., etc.
- II. The Creation.
- III. The Growth of the Home.
- IV. The Growth of Society and the State.
- V. The Origin and Growth of Language.
- VI. The Soul and its Problems.
- VII. Worship and its Rituals.
- VIII. Temple Building.
- IX. Bible-Making.
- X. Review and Questionings.

(B.) A STUDY OF DUTIES—THE HOME.

- XI. Its Inmates.
- XII. Duties to Animals.
- XIII. Home Courtesies and Reverences.

Unity Club Work.

From 8 to 9:30 p. m.

Lectures, readings and conversations on literary, scientific and philanthropic subjects given by the ministers, according to the wishes of those in attendance. Among others, the following lectures may be expected: Naples, (Illustrated), The Marble Faun, (Illustrated) Geo. Eliot, Socialism and Anarchy, The Sistine Madonna, General McPherson,—a Knight of the Nineteenth Century, etc. Further announcements will be made in this department.

Special Announcements.

The Study work will be opened on Tuesday evening, August 12, by a paper on "Duty and Intellect," by Jenkin Lloyd Jones.

Saturday afternoon, August 16, a basket picnic, and meeting of stockholders in The Tower Hill Pleasure Co. will be held on Tower Hill. The Public invited.

Prof. H. D. Maxson and others will speak on Sunday, July 17.

The annual Helena Valley Grove Meeting will be held August 23 and 24. Preaching Saturday afternoon and Sunday forenoon and afternoon.

Expenses.

Institute Ticket, admitting to all classes and lectures for the two weeks \$2.00
Board at the Hillside Home School, per week..... 6.00
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Hillside is situated three miles south of Spring Green, a station on the Prairie du Chien Division of the C. M. & St. P. Railway. Trains will leave Chicago, Canal St. Union Depot, 11:30 A. M. and 11 P. M., arrive at Spring Green 6:18 A. M. and 8:22 P. M. Teams will meet those who desire to attend the Institute if due notice is given of their arrival.

All communications concerning accommodations and transportation from Spring Green should be addressed to Jenkin Lloyd Jones, Hillside, Wisconsin. Concerning all other Institute matters, address

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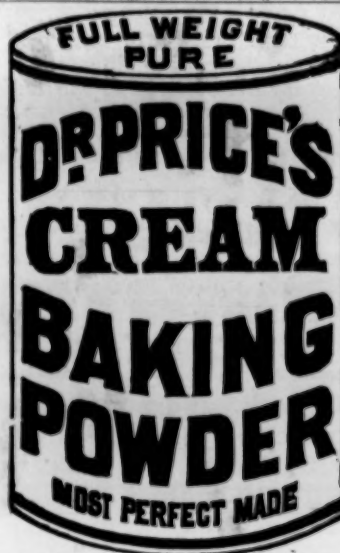
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